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Mr. *J A C O B*'s
THANKSGIVING SERMON,
Preach'd at *Turners-Hall*.

MR. J. A. CO. B. S.

THANKS FOR SERMON



Preached at Turner-Hall

The Works of God declar'd,

IN A
SERMON

Preach'd at

T U R N E R S - H A L L,

The 12th of the 9th Month, 1702.

Being the Day of Thanksgiving for the Success
of the **Q U E E N S** Forces.

Now Publish'd at the Request of the Hearers.

By *JOSEPH JACOB* a Servant of **CHRIST** Crucified.

John vii. 12. And there was much murmuring among the People concerning him; for some said he is a good Man: others said, Nay; but he deceiveth the People —

2 Cor. vi. 4-8. In all things approving our selves as the Ministers of God — By Honour and Dishonour, by evil Report and good Report; as Deceivers and yet true.

L O N D O N;

Printed for *A. Baldwin* in *Warwick-lane*, and *S. Drury* at the
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The House of God

MEMORIAL

ALL

1801



THE PREFACE.

THE Importunity of Friends (that old Excuse) is my just and leading Apology for appearing at this time in Print; I have rarely, since my Call to the Ministry, found a Freedom to preach, never to publish any thing relating to Publick Affairs; and tho I was enlarg'd at this time to say thus much; so far was I from designing to transmit my Thoughts to the Press, that they had dwelt only with the Hearers, had not their repeated Requests banded them out to the World.

Thou must (Reader) expect nothing here but plain Truth, suitable to the Plainness, both of the Auditory and the Preacher. And tho plain dealing is but coldly entertain'd by most, I am not so much oblig'd, or careful to please a Crowd, as to go out of my Road for it: I expect Vellies of Censures, Calumnies, and Curses against both my Person, and Performance, from Trimmers of all sorts; but in truth I so scorn that sort of Creatures, whatsoever Show they wear, or by what Name or Party soever they are distinguish'd, that I glory in their Reproaches, and count their Censure Fame, insomuch, that if such mine Adversaries, should write a Book against me (or encourage, as heretofore, their Mercenary Scriblers in such Drudgery) surely I would take it upon my Shoulder, and bind

Job. 31. 35, 36

Ut Vestitum
sic Senten-
tiam habeas,
aliam dome-
sticam, aliam
forensem,

bind it as a Crown to me, as I have formerly done : Yet *me-thinks, such whose whole Cry is for Moderation, should discover a little of it in their Reflections ; but alas ! your moderate Gentlemen in Gods Cause, are ever found the most furious of all others in their own Cause, against every opposite ; a miserable Instance hereof we have lately seen, HOW a tall Anakim hath most invidiously revil'd a little FOE of his, who had, by much, the better of him ; and not content therewith, HOW insolently doth he treat all who hate the Tricking and Trimming, the Doubling and Cringing in Religion, of which he hath been so long a Practitioner, that now he thinks himself fit to appear a doughty Champion for such Occasional Conformity ; tho it must needs be said, hereby he labours to pull down the Living Temple, and to be rather putting away, than pursuing the Blessedness of the Righteous ; Such Preachers and their Followers (as one well says) do not keep their Consciences at One, but turn them as Diogenes did his Tub, still towards the Sun ; as is their Garment, so is their Opinion, they've one for home [their own Church] and another for abroad [the National Church] and tho to fill up the Measure of their Sins, this Abomination of Desolation (Occasional Conformity) should pass for the present unpunish'd by Men ; yet shall the triumphing of Temporizers be but short, for surely their Sin will find them out, and will be one day punish'd by the Judge of all the Earth, who loveth Righteousness, and hateth such Iniquity. Some charge the decay of Religion upon exposing of Priest-craft, but certain it is, that Religion hath lost most of its Credit and Glory among Men, by the detestable Temporizing of such pretended Ministers, who by their Latitudinarian Conformity, any way, as Interest serves, do discourage their Hearers from walking in the one and only narrow way of Truth, and lead them in Paths of Schism ; therefore the exposing of this Evil in Preachers, is the way to make Religion flourish, by showing that the Measures of it are not to be taken from such Mens Practices.*

Abundance of Excuses are minted, and thrown about by such, to make their Trimming Currant ; all which weigh'd in the Ballance of the Sanctuary, are found at best but Dross, and

and Reprobate Silver ; when Judgment is laid to the Line, and Righteousness to the Plummets, such Refuges of Lies shall be swept away ; the Waters of the Sanctuary will overflow such hiding Places : *Nay, which is strange to say, and yet most true, the Heads of such Goliaths [their Arguments] are most easily cut off with their own Swords, even their Capital Plea taken (as they pretend) from the Apostles, observing at some times some of the Jewish Rites and Ceremonies, serveth as well for all, as for any Conformity ; the same way this excuses Occasional, it will justify Total Conformity, for which it hath been as much urg'd by some : A bare Mention of four Things, discovers this Bed to be shorter, than that any Occasional Conformity-man, can stretch himself on it, and the covering Narrower, than that he can wrap himself in it.* 1. Let it be consider'd, That whatsoever Rites and Ceremonies the Apostles observ'd, they were once of Divine Institution, which is more than they can say for such as they ingage in. 2. The total Abolition of all these Rites and Ceremonies was not evident to all Christians at the time when any of them were observ'd by the Apostles. * *Earum periodus, prima* Yet, 3. Even the Apostles compliance with Jewish Rites and Ceremonies, is severely censur'd in Holy Writ ; *Witness the necessitatis* sharp Rebuke Peter receiv'd from Paul, and the sharper Rebuke Paul himself met with from the Hand of God, for his *secunda in-* Occasional Conformity. 4. Before the Canon of Scripture *differentia* was seal'd, the Observation of Ceremonies, once of Divine *tertia absti-* Institution, is condemn'd on Pain of Damnation ; * *Spanhem.* [Behold I Paul say unto you, if ye be circumcised, Christ shall profit Gal. 5. 1. 4. you nothing] how much more then should Christians abstain &c. from being subject to, touching or tasting of any Rites and Ceremonies only after the Commands and Doctrines of Men ? but *Col. 2. 20, 22.* these things can't here be enlarg'd upon ; this Hint may show, in what a Distemper'd Condition our Occasional Conformity-men are ; but their Anger I doubt not, for all my Labour of Love, will be so kindled against me, as that they will cry out, Why camest thou hither, we know thy Pride, and the Naughtiness of thy Heart ; to whom I shall only make David's Reply ; What have I now done is there not a Cause ? Some haply may be ready to charge me ; Thou seekest not the Welfare *Jer. 38. 4. 37. 13, 14.*

Vid. Sermon.

Magna est
veritas &
prævalebit.Nunquam
periclitatur
religio nisi
inter Rever-
endissimos.

Welfare of this People, thou fallest away to the *Chaldeans*, to such my Answer shall be the same with *Jeremiah's*, 'tis false, or (as 'tis in the Margent) It is a Lie: I oppose sinful Conformity only, not a conscientious Liberty; Yet after all I question not, but many will continue their Cry, Great is our *Diana*, of Occasional Conformity; a Craft this is which brings us in no small Gain, and therefore, away with such a Fellow from the Earth, 'tis not fit that he should live, by whom this our Craft is in danger to be set at Naught: Yet having a good Cause, and a good Conscience; for which I bless my God, I dread neither the loud Roaring of Bulls, nor the secret Hissing of Serpents, as knowing, that Truth, which is dearer to me than all, shall prevail over all; therefore commending the Truths here deliver'd to him whose they are; with Luther I resolve, ——— "By how much the more mine Enemies rage against me, so much the more will I go on; I shall leave former things that they may bark at them, and go on to further things that they may have something more to bawl at, — and let them Bawl their Hearts out (as we say) they shall never hinder, thro' Grace, my honest Indeavours for the Glory of God, and the Good of the Faithful, obstructed by none more than such as would be call'd Reverend Sirs, of whom Reader do thou beware, for they will greatly withstand the Words of Truth; with respect to whom, and the Apostate associates of some of them; I close with a Saying of that Blessed Confessor, William Thorp. "I trust stedfastly in the Goodness of God, the Worldly Covetousness, and the Lusty Living, and the sliding from the Truth of these Runagates, shall be to me, and to many other Men and Women, an Example, and an Evidence, to stand more stiffly by the Truth of Christ.

NUMB. xxiii. ver. 23. the latter part.

*And according to this time it shall be said of JACOB
and of ISRAEL, What hath God wrought ?*

THESE Words as exceeding suitable to this Day, being impress'd upon me, by God's Grace I shall speak from them, what may be proper to raise our Thankfulness to God at this Season.

First, Shewing their *Connection*.

Secondly, *Explaining*. And

Thirdly, *Applying* the Words.

First, *See we the Connection of these Words* ; To understand how a Text comes in, is a great advantage in speaking of and hearing from it : The *Connection* of these Words is very notable. The Children of Israel (the peculiar Servants and Favourites of God) in their Progress towards Canaan, were now come near to Jordan, where the Lord gave them a mighty Victory over Sihon and Og (great and powerful Kings of the Amorites) after which they setting forward, pitch'd in the Plains of Moab, on this side Jordan by Jericho ; Balak King of Moab being sorely distress'd, partly at the sight of their Numbers, and partly at the Tydings of their Feats, sends for Balaam a Sorcerer, a Southsayer, a Diviner (in plain English a Conjuror) that he might curse these People, and so they might the sooner be destroy'd : Balaam after many Repulses from God, from his own Conscience, from the Angel of the Lord, and from the very Beast he rode upon, at last made his way to Balak, being loth to lose those great Preferments and Advantages of which Balak made him the proffer— But when he came to his Work, tho he went about to enchant the Israelites, and to hurt them by his Divinations, he was prevented by God in his Design ; so that in one place and in another he found no Success, but instead of Cursing was forc'd to Bless, God turning his intended Curses into real Blessings ; God over-rul'd the Diviners Tongue now, as much as the Tongue of his Ass before ; so that a sevenfold Blessing is he forc'd to pronounce, answerable to the seven Altars he built from thence to curse ; Balaam is here made to bless the Lords People by discovering a sevenfold Grace of God to be on their side.

v. 19.

I. He declares the *Immutability* and *Unchangeableness* of the Grace of God for his People ; *God is not a Man that he should lie, nor the Son of Man, that he should repent : Hath he said, and shall he not do it ? or hath he spoken, and shall he not make it good : Tho (saith he) you would have me curse this People, yet God will not suffer them to be cursed, because he is unchangeable, God hath said they shall be blessed ; now God is not a Man that he should lie, nor the Son of Man, that he should repent. Indeed there are Men, who having sworn and given up themselves to the Lord, do yet make nothing of Perjury and Covenant-breaking ; but God is not like Man, what he hath said he will do, what he hath spoken he will make good : How unlike then are they to God who do not what they say ? who make not good what they speak ? God is not a Man that he should thus lie, nor the Son of Man that he should thus repent : This Immutability of God is the Security of his People, he is the same to day, yesterday, and for ever : He is the Lord that changeth not, therefore we Sons of Jacob are not consu-*

Rom. 11. 29.

med. The Gifts and Callings of God are without Repentance : What God hath given he will not repent of, he will not take back : 'tis not so with perjur'd Apostates, Renegado's : What they give they repent of, they are sorry that they've given any thing to God, and his Saints. Like

Gen. 31. 43.

wicked unjust Laban, These Daughters (saith he to Jacob) are my Daughters, and these Children are my Children, and these Cattle are my Cattle, and all that thou seest is mine : Tho his Daughters he had given to Jacob, who had served him fourteen years for them, the Children were born to Jacob, and the Cattle, Jacob had dearly earn'd by his hard Service ; yet because he quarrels with Jacob, this Wretch challenges all for his own : Just so say Apostates concerning those things they had given to God, and his Servants (when they come to have a Quarrel with them) all these things are mine ; these are true Labans, at first Jacob is treated by them wonderful kindly [Come in thou blessed of the Lord, why standest thou without ?] But in a short time, upon any Distaste, they are ready to seize and take away all they ever gave to Jacob. But tho this be vile Mans way, God is unchangeable, he cannot lie, he will not repent ; he hath said Jacob and Israel shall be blessed, and they shall be so, he hath spoken it, and he will make it good ; he will stand to his Word, and this is his Saints Security.

v. 20.

II. We see the *Command* of God for the Blessing of his People ; *Behold I've received Commandment to bless, and I cannot reverse it, as if he said, I would curse them with all my heart, but I can't, I would fain pull back Gods Blessings from them, and pull down Curses on them, but I can't ; God hath given a Command to bless, and I am not able to reverse it ; there is such a Command from God for blessing his People, that all their Enemies are not able to reverse, they would do it, but they can't ; the Command of God secures Blessings to all his People ; David was so sensible of this, that he cries to God, Let them curse, but bless thou : God hath given a Command, to secure all Blessings*

Pl. 109. 28.

Blessings to his People out of *Zion*, thence the Lord hath commanded *Psal. 133. ult.* the Blessing, even Life for evermore ; thence God will command Everlasting Blessings for *Jacob* and *Israel*, notwithstanding all the Divinations of their Enemies ; there have been many mischievous Devices of the Enemies against Gods Church in all Ages, but since God hath commanded a Blessing for his people, all their Enemies cannot reverse it.

III. The Love and pardoning Grace of God, secures Blessings to his people ; *He hath not beheld Iniquity in Jacob, he hath not seen perverseness in Israel ; the Lord his God is with him, and the shout of a King is among them,* there can be no cursing them, for the Lord their God is with them, and the shout of the King of Glory is among them ; there is a Text in *Deuteronomy*, which seems to thwart this, *They have corrupted themselves, their Spot is not the Spot of his Children, they are a perverse and crooked Generation ;* This Text was spoken shortly after concerning the same people ; here 'tis said, God doth not see Iniquity in *Jacob*, nor Perverseness in *Israel*, and there we read, they are a perverse and crooked Generation ; How can these two places agree ? I answer,

1. 'Tis true, there was a perverse and crooked Generation among them ; where Christ hath a Church, the Devil will have a Chappel ; some among Professors will be wicked and abominable, and so 'twas here ; and yet there is a holy Seed among them that is not perverse, in whom God doth not behold Iniquity, which holy Seed the Lord counts as the Substance of his people ; and therefore he saith he seeth no Iniquity in *Jacob*, nor perverseness in *Israel*, because there is in *Jacob* and in *Israel* a holy Seed that hath not Perverseness.

2. Tho' they were a perverse People, yet God had pardoned their perverseness ; tho' he saw it in them, yet he would take it away from them, that the Enemy might have no advantage against them ; Look, as a tender Father who sees Wickedness and Perverseness in his Child, and corrects him for it himself ; yet when others would take the advantage thereof to abuse the poor Child, he will (as 'twere) not see or own the Evils of his Child ; so doth the Lord by his people ; whatsoever Faults are in them, and he corrects them for, yet he will not suffer his Enemies to curse them ; God hath so much Love to his people, that he sees no perverseness in them. You've a comfortable Word from God, to this purpose, *In those days, and in that time (saith the Lord) the Iniquity of Israel shall be sought for, and there shall be none, and the Sins of Judah and they shall not be found, for I will pardon them whom I reserve : tho' Balaam here sought for Iniquity in Israel, there was none, and for Sin in Judah, it was not found : how so ? They had got Sins, but the Lord had pardoned them ; God will pardon, throw behind his back, cast into the depth of the Sea, the Sins of his people, and therefore he saith, he sees no Iniquity nor Perverseness in them.* *Jer. 50. 20.*

3. *Israel was not so perverse at this time, as afterwards, when Balaam taught Balak to lay Stumbling-blocks in their way ; at this time they were so humble, that God would see no Iniquity in them, because there was no Perverseness in them ; indeed if God sees no Perverseness in us, he will see no Iniquity in us. If we are not perverse and obstinate, if we can be reclaimed, if we can be bro't low before the Lord, we shall then find the Blessing of God, notwithstanding all our Iniquities ; that which brings the Curse upon us, is, when we are obstinate and perverse in Sin ; when we are humble and bro't down to the foot of God, the Lord will see no Iniquity in us ; 'tis obstinacy and perverseness added to Iniquity that provokes God ; if we are not perverse in Sin, but will humble our selves under the Mighty Hand of God for Sin, the Lord will see no Iniquity in us.*

IV. The Power of God secured the Blessing to his People, and therefore Balaam could not curse them ; *God bro't them out of Egypt, he hath as 'twere the Strength of an Unicorn ; God (saith he) is on their side, he hath appeared for them, and bro't them out of Egypt, he is the Strength of his People, and therefore his People hath as it were, the Strength of an Unicorn ; God is on their side, and where the Power of God is for any, there can be no Curse on them, that Power will push down whatsoever opposeth his people : This Balaam speaks*

v. 3. *again in the next Chapter, God bro't him forth out of Egypt, he hath as it were, the Strength of an Unicorn : This stuck mightily in Balaams Stomach ; thought he, what will not that God do for his People, who hath bro't them out of Egypt ? The same Power cannot fail to carry them thro' all, and to destroy all that would oppose them ; where there is a true trusting to God, and a depending upon him, the Lord will exert and put forth such Power in the Defence of his people, that all their Enemies shall not be able to oppose : This the Psalmist speaks of ; O God, thou art terrible out of thy holy Places ; the God of*

Psal. 68. 35. *Israel is he that giveth Strength and Power unto his People, blessed be God !*

Psal. 111. 6. *Gods Power will secure his people against all the attacks of their Enemies, for he hath shown unto his People, the power of his Works, that he may give them the Heritage of the Heathen ; God having shown Jacob and Israel his Power in bringing them from Egypt, there is no cursing them, for Gods Power is on their side to the End.*

V. The Care of God for his people keeps them from the Curse ; v. 23. *Surely there is no Inchantment against Jacob, neither is there any Divination against Israel ; as if he had said, I've done what I could by Inchantments to curse them, I have divined against them, but I profess my Art fails me, I can do them no hurt, the Care of God over them resists all that I do against them. John Fox tells of a famous Magitian in Germany, who used to do great Feats, and delude the people ; William Tindall (whom God made use of to translate the Bible into English) being once present when the Magitian was about his Work ; Tindall earnestly pray'd, that God would so baffle the Attempts*

tempts of Satan, that his Emissary might be able to do nothing ; the Magitian tried his Art again and again, but all in vain, and at last was forc't to confess, some one or other there present hinder'd him: The good Man's Faith overcame the Works of the Devil : So here saith *Balaam*, there's no Inchantment against *Jacob*, nor Divination against *Israel* ; I've been sacrificing, praying, and doing what I can, that I might enchant them, but I can't prevail, if my Divination could have done them any hurt, I had effected it, but alas! my Enchantments have no Success against them : God took such peculiar Care of his people, that even *Balaam* could not hurt them : We in this place can praise God for Mercy like this, tho' we've had many Diviners divining against us, yet they've been able to make nothing of their Divinations ; so that we may say, *Stand now with thy Inchantments, and with the Multitude of thy Sorceries, wherein thou hast laboured from thy Youth, if so be thou shalt be able to prevail, thou art wearied in the Multitude of thy Counsels ; let now the Astrologers, the Star-gazers, the Monthly-Prognosticators, stand up, and save thee from those things that shall come upon thee, behold they shall be as Stubble, the Fire shall burn them ; God will cut short all the Magical Arts of his Enemies against Jacob and Israel, let them stand forth with their Enchantments, they shall make nothing at all of them.* Isa. 47. 12.

VI. The Works of God secure his people a Blessing ; according to v. 23. *this time, it shall be said of Jacob and of Israel, what hath God wrought ? God hath wrought such Works for them, that all the Counter-workings of their Enemies signify nothing ; the great Works of God for his people bring Blessings upon them, and Salvation to them, let the Enemies do what they can against them ; therefore let us come and behold the Works of the Lord, and what Desolations he hath made on the Earth, for Gods wonderful Works are a Security to Jacob and Israel against all the Curses of all their Enemies.* Psal. 46. 8.

VII. Gods Promise to his people will bring a Blessing down upon them ; *Behold the people shall rise up as a great Lion, and lift up himself as a young Lion, and shall not lie down until he eat of the Prey, and drink the Blood of the Slain ;* Here's a gracious Promise to the people of God, that they shall be like a *Lion*, terrible to their Enemies ; and like a *young Lion*, so strong and vigorous, that they shall not lie down till they've got the Prey, a Promise is this, that will surely confound all the Enemies of God. In the next Chapter this is spoken again, *he couched, he laid down as a Lion, and as a great Lion who shall stir him up ? Blessed is he that blesteth thee, and cursed is he that curseth thee ;* ch. 24. 9. The true Saints of God shall be like *Lions* upon their Enemies, they shall rend such in pieces as shall attempt to curse them : A notable Promise the Lord hath made unto us of this ; The Remnant of *Jacob* (tho' it be but a Remnant, small in Number, yet the Remnant of *Jacob*) shall be among the Gentiles, in the midst of many people, as a *Lion* among the Beasts of the Forrest, as a young *Lion* among the Flocks of
of

Mic. 5. 8.

of Sheep, who if he goeth thro', both treadeth down, and teareth in pieces, and none can deliver ! God will make the Remnant of Jacob (what is left of him) as terrible to their Enemies as a Lion among Beasts [Carnalists] or a young Lion to a Flock of Sheep [Common Professors] this is the Promise of God to his people ; And who then can curse them ? Thus we've seen how Balaam, instead of cursing Jacob and Israel, was constrain'd to pronounce upon them, a seven-fold Blessing from God : Some Observations from hence, in a general way, I would give you, before we come to consider the Words of the Text more distinctly. Note,

(1st.) *Jacob and Israel are the Worlds Burden*, this is an obvious Remark from hence ; all true Saints are a Burden to the Earth, the World hates them, it cannot abide them, 'twould fain drive them out of the Earth ; God's People are terrible from the beginning hitherto, tho they are a scatter'd peed People, yet are they a Terrour to the Earth, for thus saith the Lord who stretcheth out the Heavens, and layeth the foundations of the Earth, and formeth the Spirit of Man within him : Behold, I will make Jerusalem a Cup of trembling to all the People round about, when they shall lay siege both against Judah and against Jerusalem ; and in that day will I make Jerusalem a burdensome Stone to all People, all that burden themselves with it shall be cut in pieces, tho all the People of the Earth were gathered together against it. The Church of God hath always been, and yet will be a burdensome Stone to the World ; it hath been an exercise and a plague to the whole Earth, and will be so, especially to Apostates : So saith Obadiab, The House of Jacob shall be a Fire, and the House of Joseph a Flame, and the House of Esau (Apostates) for Stubble, and they (Joseph and Jacob) shall kindle in them, and devour them, and there shall not be any remaining of the House of Esau, for the Lord hath spoken it : It's God's Truth that the Saints shall consume all their Apostate Adversaries. It hath been so in all Ages, 'tis so now, and in process of time it shall be so much more ; they that meddle with Saints shall get nothing by it but Confusion, they do but kick against the Pricks. Note,

(2dly.) *When the Enemies can't oppose the Saints of God by Force, they will do it by Fraud ; Moab could not fairly oppose Jacob and Israel, and therefore would do it cowardly ; they would hire Balaam to conjure against those, whom themselves could not fight. Thus many Balaams Preachers and Professors of our Day, who dare not oppose the Saints openly, yet secretly, clandestinely, underhand can prate against them with malicious Words ; in Taverns, or Coffee-houses they peep, muttering, whispering, divining, southsaying and prophesying against whom they care not openly to encounter : Look, as Balaam would have consulted with the Devil to curse Jacob and Israel, so Do many now a-days according to the Old Verse ;*

Electere si nequeo Superos, Acheronta movebo !

IF

If they can't get *God* to favour them, they labour to get the *Devil* on their side; they'll use *Satanical Arts* (slandering, &c.) if they can't successfully oppose the *Saints* like a *Dragon*, they will go out against them as a *Serpent* lying in secret to destroy their *Souls*: Thus the *Priests* treated *Jeremiah*, they did in secret plot to take away his *Life*, he knew not what they were doing, but was as a *Lamb* prepared for the *Slaughter*, till the *Lord* himself told him of their sly mischievous Practises against him. The *Enemies* of *God* do confederate together and take crafty *counsel* against the *Saints*, when they can't prevail by *Force*: This is an *Old Trick* of *Satan* when he can't prevail against the *Saints* by *Force*, he will influence and secretly stir up some *Balaam* against them, who shall slander, bely, and abuse them, laying stumbling-blocks in their way. Hence note,

(3dly.) In all Opposition against *Jacob* and *Israel*, you shall commonly find the Hands of the false *Prophets* and *Priests*; the *Prophets* and the *Priests* are the chief in this Matter; as they have ever been most forward in most *Mischief*s, so especially are they hasty to prophesy against the people of *God*; *Jeremiah* knew this full well (I wish his Prophecy was more read, we may in it see the Character of these Times;) The *Prophets* prophesy falsely (saith he) and the *Priests* bear rule by their means, and my people do love to have it so; but what will you do in the end thereof? Thus it is, and thus it hath been, the *Prophets* prophesy falsely against the people of *God*, not considering what they shall do in the End thereof: We find the Hands of the *Priests* and *Prophets* joyn'd with the Hands of the other *Enemies* of *God*'s People: From the least of them, even unto the greatest of them, every one is given to *Covetousness*, and from the *Prophet* even unto the *Priest*, every one dealeth falsely, they've healed the hurt of the *Daughter* of my people slightly, saying, *Peace, Peace*, when there is no *Peace*: They labour to daub with untemper'd *Mortar*, and to patch up *Sinners*, by taking them into their corrupted *Communion*s, whereby they so harden *Apostates* in their *Sins*, that none are ashamed of their *Iniquities*, or do repent of their *Perjuries*, but do rush upon their *Sins* and against the *Saints* as a *Horse* rusheth into the *Battle*: Who is me (saith the *Prophet*) for my hurt, my *Wound* is grievous, and I said truly this is a *Grief*, and I must bear it, (why, what's the matter? what cause is there for all this *Grief*?) For the *Pastors* are become *brutish*, and have not sought the *Lord*, therefore shall they not prosper, and all their *Flocks* shall be scattered. The *Pastors* of *Churches* (specially where there are two *Pastors* to one *Church*) are become *brutish*, and in order to destroy the People of *God* the *Enemy* doth make use of these *Brutish Pastors*. You find the *Sins* of those that were set over the People, occasion'd much *Grief* to the *Prophet*: You've many notable *Scriptures* to shew what *Hand* the *Priests* have in all *Mischief*; My Heart within me (saith *Jeremiah*) is broken because of the *Prophets*, all my *Bones* shake, I am like a drunken Man, and like a Man whom *Wine* hath overcome, because of the *Lord*, and

- and because of the words of his Holiness : How so ? For the Land is full of Adulterers, because of Swearing the Land mourneth ; the pleasant Places of the Wilderness are dried up, and their Course is evil, and their Force is not right : For both Prophet and Priest are prophane, yea, in my House have I found their Wickedness, saith the Lord. I've seen Folly in the Prophets of
- v. 13. Samaria (the corrupter sort) they prophesied in Baal, and caused my People Israel to err. I've seen also in the Prophets of Jerusalem (Pretenders to
- v. 14. Purity) an horrible Sin, they commit Adulteries, they walk in Lies, they strengthen the Hands of evil doers, that none doth return from their Wickedness : They are all of them as Sodom, and the Inhabitants thereof as Gomorrah : Therefore thus saith the Lord of Hosts, concerning the Prophets, Behold, I will feed them with Wormwood, and make them drink the
- v. 15. Water of Gall : For from the Prophets of Jerusalem is Prophaneness gone forth into all the Land. Hence, Thus saith the Lord of Hosts, Harken
- v. 16, not unto the Words of the Prophets that make you vain ; they speak a
17. Vision out of their own Heart, and not out of the Mouth of the Lord : They say still unto them that despise me, the Lord hath said ye shall have Peace ; and they say unto every one that walketh after the Imagination of his own Heart, no Evil shall come upon you : Pray mark, say they, you may walk as you will, God will not be angry for this, or that ; for who hath stood in the Counsel of the Lord, and hath perceived and heard his word, who hath marked his word, and heard it ? Who is there (say they) that understands the Mind of God, about this, or that ? you are left to your Liberty, you may do as you will, we can find nothing in Gods Word about such Matters : As an Effeminate Preacher could
- v. 27. BRAG, that the word Effeminate was not in the Bible, till sham'd out of his Ignorance by his Concordance ; But alas, How long shall it be in the Heart of these Prophets, to prophesy Lies ? yea, they are Prophets of the Deceits of their own Hearts, which think to cause my people to forget my Name by their Dreams, which they tell every Man to his Neighbour, as their Fathers have forgotten my Name for Baal. You see how mischievous the Prophets were to the people ; therefore, Behold I am against
- v. 32. them which do prophesy false Dreams, saith the Lord, and do tell them, and cause my people to err by their Lies, and by their Lightness, and yet I sent them not, I commanded them not, therefore they shall not profit this people at all, saith the Lord God ; the Prophets by their Lies, and by their Lightness, by their lying Talk, and by the Lightness, Frothiness and Vanity of their Lives, by their Wickedness and Corruptions they destroy their Flocks ; and for opposing these their Abominations, they seek the Ruin of Jacob and Israel, tho' their Malice shall turn to a Blessing, and be our Mercy !

(4thly.) Even false Prophets, who have not the Spirit of God savingly, may by Fits and Seasons, speak great Truths of God : Balaam the Diviner, here speaks Many high and mysterious Truths ; it is a common Saying, such a Minister must needs be a good Man ; Why so ? Oh he preacheth good Things ; he opens the Doctrine of Justification well, he

he treats well about Sanctification; it may be so, and yet he be no good Man; this is no more than *Vicious Priests* have done, and may do: But consider; 1. Doth not your very Conscience tell you he don't speak *all* good? 2. And know you not that he *practices not* the Good he preaches? Indeed *few* care to hear the Truth of God universally and impartially spoken, and *fewer* care to attend where the Practice of Truth is urg'd! They will rather go where the Truth is *partially* spoken, and *partially* obey'd, under pretence that *some* Truth is spoken: By this Rule you might have heard *Balaam*, and may hear a *Papist*, or *Mahometan* preach; for *all* say *some* good things: Alas for such whom a few good Words and fair Speeches delude! Too many simple Souls thro' Covetousness with feigned Words, are made Merchandize of; there are that speak great swelling Words of Vanity, to allure People thro' the Lusts of the Flesh (specially the gossipping *Antinomians* that talk much of Justification from *Eternity*, but show little of Sanctification in *time*) I must tell you (tho' tis an affrontive Truth) that many of the Prophets and Preachers of this day, are worse than *Balaam*; They minister not so honestly as *Balaam*; I will bring you word (saith he to the Princes of *Moab*) *what the Lord shall say unto me*; and again, *if Balak would give me his House full of Silver and Gold, I cannot go beyond the Word of my God, to do less, or more*; Where is this to be found now in People or Preachers, that they will not go beyond the Word of the Lord for a House full of Silver and Gold, to do less, or more? A smaller quantity will prevail with many, to do the greatest Evils; few need to be tempted with a House full; yet *Balaam* said, he would not depart from Gods Word, to do less, or more, tho' *Balak* would give him an House full of Gold and Silver, he would neither *abate* of the Word of God, nor *add* to it. Again we find *Balaam* said unto *Balak*, *Lo I am come unto thee, have I any power at all to say any thing? The Word that God putteth into my Mouth that I shall speak*; Pray mark, The Word that God put into his Mouth, *that* he would speak, how few can make this Declaration with *Balaam*? When the Word of God was plainly told by him, *Balak* could not bear it, as neither will people bear it now, if a Man say nothing but Gods Word; however *Balaam* was so faithful, as plainly to tell *Balak*, he would speak nothing else: So in this Chapter, when *Balak* was disturb'd, because *Balaam* cursed not *Israel*, saith he, *Must not I take heed to speak that which the Lord hath put into my Mouth?* I must needs take heed to speak that which the Lord would have me to speak. Now Friends, what do you think of those miserable Preachers who come short of *Balaam's* Faithfulness? A sad thing 'tis to think how many Preachers fall short of what *Balaam* arriv'd to! Again we find him saying, *All that the Lord speaketh unto me, that will I do*; I must speak that, and nothing else; this I am sure of, they are worse than *Balaam*, that don't give heed to speak Gods Word, and *only* and *all* his Word, who preach

ch. 22. 8.

v. 18.

v. 38.

v. 12.

v. 26.

either *more* or *less* ; people will say, their Preachers speak many good things, What is that to the purpose ? *Balaam* spoke many good things, and seem'd to be so conscientious, that he dar'd not to say less, or more, than what God had put into his Mouth, and yet he was a *mad Prophet*, a *Conjurer* ; what then, are they that go not so far as *Balaam* ? Friends, bear with me, saying, That as much as the *Pope* is condemn'd in this Nation, there are *two* Evils found in it, allow'd not of by him, — *Two Pastors in One Church*, (a more monstrous sight than *two Heads on one Body*,) — and *Perriwigs* on Priests Heads ! What a Scandal is this, that *Balaam* the great Diviner at *Rome*, condemns Evils practis'd by *Diviners* near *Home* ? It is not enough that Men preach *some* good things, so did *Judas* and *Demas*, so did the *Messengers* of *Satan*, who transform'd themselves into Angels of Light the better to deceive, so did they who preach't Christ out of *Envy* the better to malign ; nothing is more common, than for those to speak *some* good Words who go about to delude others : There must be a Preaching Truth thoroughly, or the *Blood* of the People will be found in the *Skirts* of the Preachers ; the Wrath of God is reveal'd from Heaven against *all* that *withhold* any Truth in Unrighteousness, or that *shun* to declare any part of the Counsel of God ; it's won't to be made the Mark of an Hypocrite, to do only *some* Duties ; Saints (say Preachers) are *universal* in Duties, they neglect *none* ; and is it not equally the mark of an *Hypocritical Preacher* to be partial in his work ? Yet oh how partial are most in their preaching ? We have a race of *one Article* Preachers, who under pretence of preaching *Fundamentals*, neglect many Truths ! What saith *Paul* to this ?

Heb. 6. 1. *Let us press forward to Perfection*, (not always dwell upon any one Truth) *they are Babes, and unskilful in the Word of Righteousness* (whatever Men think of them) *who are ever laying the foundation, and build no Superstructure upon it* ; How much more abominable *then* are those, who promise Liberty to others, because themselves are Servants to Corruption, and that are Patterns of *Licentiousness* to their Flocks, instead of Examples of *Purity* ? not only Fundamentals are to be preach't (as some call them) but all Truths ; there are among the *Papists* and *Prelatists*, some that will own, and preach the reputed Fundamentals ; if these then are enough, why do any separate from them ? Thou shalt speak *all* that I say unto thee, is Gods Commission to his Minister ; and indeed however some blaspheme the Canon of Scripture, by denying its perfection, it is sufficient to furnish every one unto *all* good Works ; and they who are partial in preaching it, are odious to God, who will (he *does* indeed) make them contemptible among Men ; there are none more contemptible than the trimming partial Preachers of the Age ; it is God hath made them so vile to the World, for their base partiality in his Law, both in their *preaching* and *practice* ! Alas, how few Patterns of Godliness do we see among our publick Speakers ? Some have been so far from promoting Holiness, that they have oppos'd at their *feasting* godly Talk ; they said *that* was no season

son for it, indeed some of these have come far North, (whither with all their tricking they have been loath to TRAIL back) and so would not have their hearty feeding on our Southern Cates interrupted; but must it not be said of such, *their Belly is their God, they are Spots in our Feasts*, and (with all their Fame) its to be fear'd, *the End of such will be Destruction*, unless they discover more *Faithfulness* in preaching, and *Fruitfulness* in practice.

Omne malum ab aquilone.

(5thly.) They are but mad Prophets that do not believe, and practice what they themselves preach; the best that can be said of such is that they are mad Prophets, this is the Word the Holy Spirit makes use of concerning them, and their Father Balaam; *They've forsaken the right way, they've gone astray, following the example of Balaam the Son of Bosor, who loved the Wages of unrighteousness, but he was rebuked for his Iniquity; the dumb Ass speaking with Mans Voice, forbad the madness of the Prophet.* Those that so follow their Gain or Interest, as to 'bate any thing of the Truth for their Profit, tho they speak some very good Things, yet they are but mad Prophets: How many are there even under the Title of Congregational, who appear to be mad Prophets: in that tho they speak some good things; yet, 1. They do not speak all the Truth. 2. Nor do they seem to believe, at least they do not act according to what they speak: This is perfect Madness! *I have a few things against thee* (saith our Lord to the Church of Pergamos) *because thou hast there them that hold the Doctrine of Balaam, who taught Balak to cast a stumbling-block before the Children of Israel, to eat things sacrificed to Idols, and to commit Fornication.* How many mad Prophets are there of this sort, who teach People to temporize, and comply; to daub and trick; who teach Truth by Halves, and do but little of it, because they love the wages of unrighteousness? There's a Preacher lately in print had the Impudence (tho he hath kept with seperate Congregations for these forty years) to defy the World to prove that in all this time, *he ever dissuaded any from Conformity to the Church of England*; a Challenge showing *HOW* mad the Man is! For his *Nonconformity* hath as loudly to his Followers preach'd against *Conformity*, as a Bell-weather actually straying from the Fold, teacheth the Flock to run after him tho he makes no great bleating: This Man hath kept up Meetings long to little purpose; If the *Church of England* was good in his Eyes why should he seperate from it? If 'twas bad why should he not dissuade from it? They are but mad Prophets that thus prate teaching their People to commit Fornication, and when they have so done with the Whore to wipe their Mouths and to say they've done no Evil: This is a dreadful Abomination, to make a Rent or Schism in a Church by practice, and yet not to be able to condemn such a Church in Speech! Talkers and not Doers Christ tells us are abominable to him. *Not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the Will of my Father which is in Heaven:* What avails Profession without Possession of the Truth? to speak good

2 Pet. 2. 15.

Rev. 2. 14.

Matt. 7.

Legit ut clericus.

Matt. 23.

things and not to *act* accordingly, is to be like *Balaam*? 'Twas the Saying of one of these mad Prophets——“ People will talk of Sanctification, but when they come to particulars, where is their Sanctification? They are for Sanctification in the Lump, but where is their Sanctification in Speech, in Dress, in Walk? And yet *this mad Prophet* (like a *CLARK* of his Order, who preach'd against plaited Hair on *Womens* Heads, with a monstrous show of it on his own) can do such things as Nature it self tells him to his very Head and Face are shameful! Alas these are but mad Prophets that say and do not: I'll only instance about them what Christ saith, *The Scribes and Pharisees set in Moses his Seat; all therefore whatsoever they bid you observe, that observe and do; but do ye not after their Works: for they say and do not. They are Saints in the Pulpit and Satans elsewhere! They bind heavy Burdens upon Peoples Shoulders, but they themselves won't touch them with one of their Fingers. They can talk of Sanctification, Repentance, and Godliness in the general, but they will not touch them with one of their Fingers, at least not with their Heads and Faces; one would wonder where the much talk'd-of Sanctification and Purity of these Professors and Preachers lies, we can see none of it, we can find in them very little or no Separation from the rest of the World, if they are sanctify'd, tis more than any know, but themselves. In truth, (as an old godly Preacher said) without a Ticket pinn'd on their Back, you'll not know these Professors from Profane: Our Lord further describes them, *Wo unto you Scribes, Pharisees, Hypocrites, for ye shut up the Kingdom of Heaven against Men; for ye neither go in your selves, nor suffer you them that are entring to go in: This is verified in many Preachers of this Day; with much ado you may be allow'd to talk of Godliness before some of them, but if you will labour to act it, to be strict in your Conversation, to be Godly indeed, what then? Why then they will hinder you, they'll discourage you, they'll prevent you as much as in them lies; many that pretend to be of such or such a Partry and Denomination, will hate even those that will be strict to the Principles of their own Partry, Wo unto you Scribes, Pharisees and Hypocrites (saith our Lord) you make clean the outside of the Cup and Platter, but within you are full of extortion and excess. Indeed this part of the Character is rather too high for most of our Preachers, they are scarce so clean as this comes to, therefore pass we on; Wo unto you Scribes, Pharisees and Hypocrites, ye build the Sepulchres of the dead Prophets (mighty honourable Words you have for those Ministers of Christ that are dead and gone) but ye kill them that are alive (ye revile and persecute those that would tread in their Steps): Ye Generation of Vipers (saith our Lord to such) how can you escape the Damnation of Hell? How indeed can such escape the Damnation of Hell that do oppose those very Truths of Jesus Christ, when practis'd by others, which they themselves either once profess'd to hold, or which the Principles of that Profession they make oblige them to hold? I have often said it, and I say it**

it again, that I can prove the *Faith* and *Order* of this Church, our *Be-
lief* and our *Practice* not only from the *Holy Scriptures* of *Truth*, but
likewise from the *consent* of the faithful in Ages past: Yet are we coun-
ted *Hereticks*, *Schismaticks*, *Fanaticks*, and what not? only for profes-
sing and practising those very *Truths*, which *Saints* before us have
own'd; but surely herein our *Adversaries* are like *Balaam*, mad Pro-
phets; whatsoever good things they speak, they speak not all the
Truth, and they practise less than they speak——

(6thly) I would note, that God will assuredly baffle all the force and
fraud of the *Enemies* to *Jacob* and *Israel*; the Lord turned the Cur-
sings of *Balaam* into Blessings; his intended Curses prov'd real Bles-
sings to the people of God, and so shall it ever be. This *Diviner*
Balaam was slain by the *Sword*, the *Holy Spirit* takes special notice
of it; *Balaam also the Son of Beor, the Sooth-sayer* (in the Margent *Jos. 13. 22.*
'tis, the *Diviner*) did the *Children of Israel* slay, with the *Sword* among
those that were slain by them: There is a common Custom among us to
call such an order of people *Divines*, you had better call many of
them *Diviners*, for they go much more after their own *Fancies*, *Hu-
mors*, and *Interests*, than by the *Divine Rule*: This *Diviner Balaam*
was slain, and we may be sure, that God will slay all such *Diviners*
(let them with *Balaam*, speak never such fine Words) as practice a
Secret Opposition to *Jacob* and *Israel*; the Lord frustrateth the *Tokens* *Isa. 44. 25.*
of the *Liars*, and maketh the *Diviners* mad, and he turneth the wise Men
backward, and maketh their knowledge foolish: How many *Diviners* hath
God frustrated in our sight? We have seen lying *Preachers* (*Diviners*)
lying Professors turn'd backwards, and made Fools of who have ad-
vanc'd lying Prophecies against us; that have lyed, not only in the *Cha-
racters* they've given us, but also in the times they've set for our fall;
How many half years are elapsed since the half year, one of these ly-
ing *Diviners* set for our downfall? God hath frustrated his *Tokens*,
he hath made such *Diviners* mad, they are stark mad when they see
their *Divinations* come not to pass; the Lord hath turn'd these wise
Men backward, and hath made their knowledge foolishness; so that
we've seen the Lords gracious promise fulfilled to our Comfort. No
Weapon that is form'd against thee shall prosper, and every Tongue that *Isa. 54. 17.*
shall rise up against thee in Judgment thou shalt condemn; this is the He-
ritage of the *Servants of the Lord*, and their *Righteousness* is of me, saith
the Lord: Such as have the *Righteousness* of *Christ* upon them, that
are his *Servants*, need fear no *Weapon*, no *Tongue*; no *Weapon* shall
prosper, and all lying *Tongues* (that use fraud and deceit against
them) shall be destroy'd. *Jeremiah* cautions against crediting these *Jer. 27. 9.*
Diviners: Therefore hearken not ye to your *Prophets*, nor to your *Divi-
ners* (as who would say to your Reverend *Divines*) nor to your *Dream-
ers*, nor to your *Enchanters*, nor to your *Sorcerers*, for they prophesy a Lie
unto you, they tell you smooth things (that you shall have abundant Suc-
cess, but 'tis a Lie) hearken not to them: And again, Thus saith the Lord *Jer. 29. 8.*
of

- of Hosts, let not your Prophets, nor the Diviners (Divines) that are in the midst of you deceive you, neither hearken ye to their Dreams, which they caus'd to be dream'd ! Let me only add to this what Micah saith. Thus Mic. 3. 5, 6, 7. saith the Lord concerning the Prophets that make my people err, that bite with their Teeth, and cry Peace ; and he that putteth not into their Mouths, they even prepare War against him, therefore Night shall be unto you, that you shall not have a Vision, and it shall be dark unto you, that ye shall not divine, and the Sun shall go down over the Prophets, and the day shall be dark over them, then shall the Seers be ashamed, and the Diviners confounded, yea, they shall all cover their Lipps, for there is no answer of God : Blessed be God we've seen much of this verify'd, and hope yet to see more of this Judgment that the Prophet passeth upon the Divines and Professors of his Day, verify'd on those in our Day ; many will cry, you must be charitable, you must not use hard Speeches, no biting with the Teeth, yet these very people will make nothing of biting with their Teeth, so that they will not only judg a Mans Eternal State, and presently condemn him for an Hypocrite and a Reprobate that crosses them, but they'll labour also his Ruin in the World ; they'll cry indeed Peace, Peace, where the Lord saith, what Peace can there be, as long as such and such Whoredoms and Abominations are so many and great ? It was a true saying of One, concerning such Pretenders to Charity. " They that cry so much against judging, and are affraid of Judgment, whether they be Apostates, Professors, or Profane, they are the most judging people of all others ; that Spirit which can't bear the true Judgment of God, is ever for judging wrongfully : ——— They'll pretend to be mighty Charitable, yet one Scripture convinceth me, that such Preachers and Professors, with all their BRAGS, have no Charity at all. [Charity rejoiceth not in Iniquity.] Now these Charity-Cryers, when they see any Iniquity in those they hate, either real or supposed ('tis alike for that ;) Oh how glad are they ? How do they rejoice in it ? How will they set at one Table (at publick Houses to choose) with the profane, and (like Fools) publish and make a Boast of Sin ; nay further, these Charitable Dons, if you put not into their Mouths, they'll prepare War against you ; What makes them rage and war so much against this poor Jacob and Israel, but the stop that hath been put to some of their Grist, their Gain ? Dumb Dogs indeed such are, that can't bark against Sin, but withal, such greedy Dogs are they, that they can bark loud enough for their Gain from their Quarters (for their Quateridge) ; but for our Comfort, the Lord hath told us, The Sun shall go down over such Prophets, and the Day shall be dark unto them : Their Sun and their Moon shall give no Light, their Enjoyments will be taken away from them : Bear with me so saying, For truly I am full of power by the Spirit of the Lord, and of Judgment, and of Might, to declare unto them these Sins : You see Friends, what will come upon these dry Vines, these Diviners for Money, for the Heads judg for Reward, and the Priests teach for Hire, and the Prophets (truly)
- G. Fox—
Was est & ab hoste doceri.
- 1 Cor. 13.
- Isa. 56.
- Micah. 3.

(truly) they divine for Money; yet (for all this Abomination) they lean upon the Lord, and they say, *is not the Lord among us, none Evil can come upon us*; Oh (say they) we are for Faith in Christ, as well as you; sure we are Believers as well as you, we are for Justification by Christ only, and surely no Evil can come to us; yet see how angry the Lord is with them; *For your sake, (Oh you lying Prophets) shall Zion be plowed as a Field, and Jerusalem shall become Heaps, and the Mountain of the House shall be on the high places of the Forrest.* I am fully perswaded, that God will frustrate the Tokens of such Divines, Diviners, Sorcerers, call them what you please, and that God will appear against them, as certainly as he will appear against any profane Enemies of the Nation; for alas! these very Men bring the greatest Wrath, and the most singular Curses upon a Nation: These Diviners that divine for Money, 'tis these that make a Land to be plowed as a Field, and a defend'd City to become ruinous Heaps; therefore Wrath is upon them to the uttermost. Thus you've seen the Connection of these Words: *Balaam*, a mad Prophet, setting himself to divine against the people of God, after all his Essays is forc't to break out into this Exclamation: *Surely there is no Enchantment against Jacob, nor Divination against Israel; according to this time it shall be said of Jacob, and of Israel, what hath God wrought?* As if the Wretch had said, I never knew my Art to fail before, but now I profess, my Enchantments and Divinations are of no force, therefore from this time it shall be said of *Jacob* and of *Israel*, what hath God wrought for them? A Pillar may be set up hence-forth, with this Inscription, *What hath God wrought for Jacob and for Israel*, in delivering them from King *Balak*, and the Diviner *Balaam*, who had been seeking the Ruin of the Saints, but the Lord appear'd for them in such a wonderful manner, that it deserves especially to be recorded? Thus from the Mouth of an Enemy, we have a Confession of the great Appearances of God, and his mighty Workings for his people; according to this time it shall be said of *Jacob* and of *Israel*, What hath God wrought?

This leads to the Second Thing, *viz.* The *Explication* of the Text; there are four things I would observe to you in it.

I. A Time, according to this Time.

II. A People, *Jacob* and *Israel*.

III. A Work, what hath God wrought?

IV. A Speech, it shall be said what hath God wrought?

So that in the Text you've these four things to be explain'd, a Time, a People, a Work, and a Speech, According unto this Time it shall be said of *Jacob* and *Israel*, what hath God wrought?

I. Let us consider the Time; here's a notable Time spoken of, according unto this Time; he lays a stress upon the Time, as a remarkable Time and Period, as a Time that had no parallel, according to this Time: I would observe a few things from this.

1. There are special Times of Mercy to the Saints: In that Day (saith the

Iia. 12. 1.

the Prophet) *I'll praise thee, for tho thou wast angry with me, thine Anger is turn'd away, and thou comforted'st me*, in that day : There are special Days of Mercy to the People of God ; a day of Salvation, and an accepted Time there is to every true Saint ! Tho a Saints whole Life is fill'd with Goodness, Mercy and Truth, yet every Saint hath likewise some special Seasons, some remarkable Times wherein Mercy is extended to him !

Iia. 27. 1.

2. *The special Times of Mercy to the Saints are the Times when the Malice and Subtilty of the Enemys are defeated ;* When the Enemys think to prevail over the People of God, to spoil them, to remove them, and then God defeats their Malice, their Rage, their secret Fraud, this is a special time of Mercy to the Saints ; when their Enemies Rage is overrul'd to the good of God's People this is the *Saints Jubilee*, specially when they get Success over their *secret Enemies* : *In that Day, the Lord with his great, sore and strong Sword, shall punish Leviathan, the piercing Serpent* (or as 'tis in the Margent, the Serpent crossing like a Bar, that will wrythe hither and thither, that tricks and deceives) *when the Lord shall slay this crooked Serpent, and the Dragon in the Sea ; in that day we shall sing unto the Lord a Vineyard of red Wine* : In that Day when the Lord defeats his crafty Enemies, that are like Serpents for their Subtilty, that is a Day of special Mercy and Grace to the People of God : So 'tis when God defeats the inward Temptations, Lusts, Sins, and Corruptions of his People ; this is a Day of special Mercy to us, when the Lord rescues us out of the Snares of the Devil, God defeats his Malice and Subtilty against us, and his Wiles are so revealed to us, that we shun them, this is a Day of special Mercy indeed : So was this a time of special Mercy to the Children of Israel, when the Lord defeated the subtile Conjurations of this Diviner against them.

Exod. 12. 42.

3. *Such Times of special Mercy to the Saints in the Lord's delivering them from their Enemies ought to be noted by us* : There ought to be a special Remark put upon those Times wherein we've seen the Salvation of God, when he hath baffled the Frauds, the crafty Designs that were hatching against us, we should put a special Remark upon such Times and Seasons. When the Children of Israel went out of Egypt, said the Lord, *This is a Night to be much observed unto the Lord, for bringing them out of the Land of Egypt : this is that Night to be observed of the Children of Israel in all their Generations*. Such a Time in which God appears to and for his People ought specially to be observed ; the day of our *Conversion* to the Lord (if we knew the precise Time) should be specially notic'd ; the Day of our Solemn *Dedication* unto God in his Church, ought to be observed ; we should diligently notice those Times in which God bestows his singular Mercies on us : So Moses said unto the People, *Remember this day in which ye came out of Egypt, from the House of Bondage ; for by strength of Hand the Lord bro't you from this place : There shall be no leavened Bread eaten*. Upon such a day especially, all things should be done with Sincerity and Uprightness ;

Exod. 13. 3.

rightness; we should remember such a day of Mercy and Salvation in a most singular manner. In *Esther* you've a remarkable place for this, the Lord had given a wonderful Salvation to his Church, from the Rage and Craft of cruel *Haman*; now see what a special Observation of that day the Children of *Israel* made, *On the thirteenth day of the Month Adar, and on the fourteenth day of the same rested they, and made it a day of Feasting and Gladness.* Again 'tis remark'd that the *Jews of the Villages* (that dwelt in the unwall'd Towns) *made the fourteenth day of the Month Adar a day of Gladness and Feasting, and a good day of sending Portions one to another, because of that great Salvation which the Lord had given unto them.* 'Tis convenient, yea necessary, that on Days of Thanksgiving, Portions should be sent to the Needy, there should be a contributing to their Relief and Sustenance: Further, we find they establish'd this among them, *that they should keep the fourteenth day of the Month Adar, and the fifteenth day of the same, yearly: As the days when the Jews rested from their Enemies, and the Month which was turned unto them from Sorrow to Joy, and from Mourning to a good day: that they should make them days of Feasting and Joy, and of sending Portions to one another, and of Gifts to the Poor: And they called these Days Purim, because of the divining Lot that Haman cast in order to find out a convenient time for their destruction, but the Lord defeated him.* 'Tis a thing very remarkable that God should thus frequently set it down; how strict the *Jews* were to keep these Days of Grace, both for themselves, and for their Seed: God takes it very unkindly when People forget the Days of their Mercy and Salvation. *Thou hast not (saith the Lord) remember'd the days of thy Youth, but hast fretted me in all these things:* We ought to take notice of such special Seasons wherein the Lord hath vouchsaf'd great Blessings to us, lest we fret him: You see then, 'tis an equitable thing to keep such a Day as now we are celebrating, with Thanksgiving, because of the great Mercies bestow'd therein upon us. This is the first part of the Text.

II. We have here a *People* named, a *People* famous in their Generation, *Jacob* and *Israel*; according to this Time it shall be said of *Jacob* and of *Israel*, *What hath God wrought?* It may be a question with some why he puts in both the Names of the Church *Jacob* and *Israel*? Take the answer to it thus.

I. He names *Jacob*, to note the meanness and fewness of the Churches Members; the Church (as numerous as 'twas now) began but in one Family, and that a poor *Mans* Family too: *Jacob* was a mean Man, little accounted of in the World, therefore the Lord here calls his Church by this Name, *Jacob*, to show that his Mercy shall appear to his People in their poorest, lowest, meanest State: We find *Jacob* Characterizing himself as in a very poor mean Estate, *I am not worthy of all the Mercies, and of all the Truth which thou hast shewed thy Servant; for with my Staff I passed over Jordan, and am now become two Bands,* (in the Margent 'tis, I am less than the least of thy Mercies;) I am a most inconsiderable mean Creature, I had only my Staff formerly, and

Esth. 9. 17.

v. 19.

v. 21.

See v. 26. to end.

Ezek. 16. 43.

Gen. 32. 10.

now I am but *two* Bands at most, very small is my whole Force, no more than these *two* small Bands: Hence in *Isaiah* the Lord calls his Church the Worm *Jacob*; and *Amos* sets out it's low Estate by saying *Jacob* is small, whereby shall he arise! this Name *Jacob* then, is us'd to show the meanness and fewness of the Church, over which yet God hath a special Care; few and mean as he is, *Jacob* is the Darling of God.

2. He calls the Church *Israel*, to intimate their *power and number*; for tho *Jacob* was little at first, yet he grew to be *Israel*, one that like a Prince had Power with God, and prevail'd: We find him thus nam'd Gen. 32. 28. for his Power with God, and the Lord said, *thy Name shall no more be called Jacob, but Israel, for as a Prince thou hast Power with God, and hast prevail'd*; God oftentimes makes of inconsiderable ones a potent People; of *Jacob* he makes *Israel*. Now the Lord sets down both Names, *Jacob* and *Israel*, to show his Work for his Saints, when poor, Num. 24. 17. and when stronger gather'd into Bodies: Hence 'tis said, *that a Star shall come out of Jacob, and a Sceptre shall rise out of Israel, that shall smite the Corners of Moab, and destroy all the Children of Sheth*: Great Power God will give unto his people, both as *Jacob* the few, and the mean; and as *Israel* the grown and potent: The Church is called *Israel*, because of the Favour it hath with God, and in that respect, Saints are the greatest people in all the World, if not for number, yet for favour: Hence David said, *what one Nation in the Earth is like unto this people, even Israel, whom God went to redeem for a people to himself, and to make him a Name, and to do for them great things, and terrible, for thy Land, before thy people, which thou hast redeem'd to thee from Egypt, and from the Nations, and from their Gods*; tho *Jacob* was first a small people, yet by Gods Favour, he arose up to be *Israel*, a mighty people, like the Stone cut out of the Mountain without Hands, which appears little at first, but shall grow to an exceeding great Mountain at last, to fill the Earth!

- We may from hence remark, *that the chief ordering of all Times and Providences, is for the sake of Jacob and Israel*; 'tis for the sake of *Jacob* (his few poor people) and for the sake of *Israel* (his people more enlarg'd) that all times are order'd by God; it is for the Elects sake: Hence we read, *that for their sake, the times of Calamity should be shorten'd*; if 'twas not for the sake of the Elect, the Evil Days should be lengthen'd out; but for the Elects sake, God will contract them, and when his Elect shall be gather'd in, then the time of the End of all things shall come; all the Dispensations of God in the World, are for the sake of the Elect; all Gods Providences are for their sakes: This shows the mighty Care that God hath for his people for *Jacob*, and for Mar. 24. *Israel*; the rest of the World he would overlook, he would neglect, and scorn, he would not so much as cast an Eye at them, but for his Elects sake; all Things, Times, and Providences, are for their sakes; all are order'd for the good of *Jacob* and *Israel*, tho the Works of God bring some profit to the World, yet are they chiefly for his Churches sake
- Acts 17. 30. *Israel*; the rest of the World he would overlook, he would neglect, and scorn, he would not so much as cast an Eye at them, but for his Elects sake; all Things, Times, and Providences, are for their sakes; all are order'd for the good of *Jacob* and *Israel*, tho the Works of God bring some profit to the World, yet are they chiefly for his Churches sake

fake, on their account; and with respect to these we may allude to 2 Kings 2. 14. what *Elifha* said. God would not look favourably on the rest of the World, were it not that he regarded the presence of *Jacob* and *Israel*, Isa. 6. ult. his Elect therein. They are the Holy Seed, the Substance of all the 2 Cor. 4. 15. World, for whose sake are all things!

III. We see in the Text a *Work*, what hath God wrought? A great Work God wrought for his People, which *Balaam* could not but see, and take special notice of, according to this time (saith he) it shall be said of *Jacob*, and of *Israel*, what hath God wrought! If *Balaam* could see this, surely much more should every Saint see the Hand of God in all his Works for his people; a true Saint sees the Hand of God in *all*, in all his *Mercies*, in all his *Victories* over all his *Enemies*; the Hand of God indeed is too little notic'd by the best of us; but if *Balaam*, a wicked Man, could see the Hand of God in his Disappointment, surely Gods people should see his Hand in their *Mercies*: The Nation (as to this Day of Thanksgiving) what the Prophet askt, hath in a measure seen; *Oh that thou would'st rent the Heavens*, Isa. 64. 1, 2. *and come down, that the Mountains might flow down at thy presence, as when the melting Fire burneth, and the Fire causeth the Waters to boyl*; This Word is suitable to the occasion of our Solemn Meeting together, to praise the Lord (among other *Mercies*) for breaking and burning the Ships of *Tarshish* (the Ships that went thither to fetch Gold,) How did Gods melting Fire burn them, and cause the very Waters to boyl? Come then and see the Wonders that the Lord hath wrought, the Desolations that he hath made, the Lord hath done great things for us, whereof we are glad; and of which, the very Heathen cannot but take notice, then said they among the Heathen, the Lord hath done great things for his people, whereof they are glad; If Heathens can say this, should not Christians see the Hand of God in *all*? 'Tis God that hath wrought all our works for us, all our works in us, and all our works against our Enemies: For the Oppression of the Poor, for the Sighing of the Needy; now will I arise, saith the Lord, and set him Psal. 12. 5. in Safety from him that puffeth at him: Here we see the Word of God fulfill'd in his great Work of Destruction upon his Enemies, and in his great Work of Salvation to his people; how have *Balaam* the Diviner [the Pope] and *Balak* the *Moabite* [French King] been baffled and defeated of late to our Comfort. And now behold the Lord cometh out of his place, to punish the Inhabitants of the Earth for their Iniquity, the Earth also shall disclose her Blood, and shall no more cover her slain; God will in process of time, discover more of his great Work, in destroying his Enemies, which must be wrought, in order to the Temporal Preservation, and Eternal Salvation of all his people. Isa. 26. 21.

IV. We see a Speech made upon this great Work, according to this time it shall be said, What hath God wrought? I would note a few things from hence.

(1.) 'Tis not enough that we see and notice God's Works, but we must also speak

Speak of them, we must utter them: 'Tis a great unhappiness that there is no more speaking of the Works of God; of the Work of Conversion in bringing us to Jesus Christ; of his Works of Protection and Provision in defending and maintaining us; these Works declare the Glory of God, and we should speak of them: Come all ye that fear God (saith David) and I will tell you what he hath done for my Soul: 'Tis not enough that we conceive in the Heart, but we must express the Works of God with the Mouth: The Psalmist saith over and over again, that

Psal. 71. 15. *he would speak of the Goodness of the Lord; My Mouth shall show forth thy Righteousness, and thy Salvation, all the day, for I know not the Numbers thereof, I will utter it with my Mouth; I'll make mention of thy Righteousness, even of thine only; I'll not only conceive of it in my Heart, but I will speak of it with my Lips; for my Lips shall greatly rejoice when I sing unto thee, my Tongue likewise shall talk of thy Righteousness all the day long: There ought to be a speaking of the wonderful Works of God one to another; so said David, My Lips shall utter Praise, when thou hast taught me thy Statutes, My Tongue shall speak of thy Word, for all thy Commands are Righteousness. We should utter with the Lip, the Praises of God, and speak with our Mouth, of Gods Salvation and Mercy to us: We should call to one another, come and see the Works of God!*

v. 16.

**Psal. 119.
171, 172.**

(2.) That Work of God that we should Eminently speak of, is his protecting his people from the Rage and Subtil Malice of his Enemies: This is the work of God, that we should be principally engag'd in talking of; this was the chief Subject of that blessed Song, which Moses, and the Children of Israel, sang unto the Lord, when he triumphed gloriously, and threw the Horse and his Rider into the Sea! We should, with Delight, utter the Works of God that respect the Salvation of his people from their Enemies, as godly Deborah did in her Heroick Song: We should call to each other to come and behold these Works of God, in which Desolations are bro't by him upon the Earth; When God hath caused the Enemy to fail in his mischievous Designs, when he hath baffl'd and blasted our Foes; then we should talk to his Praise!

Exod. 15.

Judges 5.

(3.) We should speak of the Works of God as soon as they are done; according to this time it shall be said, what hath God wrought? 'Tis good to take notice of the works of God as soon as they are done; I take it to be a good thing that the Queen should take such speedy notice of Gods showing himself on the behalf of this Nation; there hath been heretofore too much Backwardness herein; it argues a good Spirit to be thus speedy in the Observation of Gods Mercies; a true Christian will not delay his Thanks to the Lord, but will be early in his Acknowledgments, like as Moses and the Children of Israel, who as soon as Pharaoh was drown'd, then sang their Song of Praise; as soon as they saw their Enemies Destruction, and their own Salvation, then they praised: 'Tis a great Sin to defer our praising the Lord for his Mercy; we see the Speediness of Believers, to own and speak of the

Exod. 15.

Mercy-

Mercyful Works of the Lord to them : *In that Day shall this Song be sung in the Land of Judah, we've a strong City, Salvation will God appoint for Walls and Bulwarks :* So soon as we see them (without delay) let us speak of the works of God ! Many people are for delaying the Work of Thanksgiving, because the Mercy is not compleated, but even before a Mercy is compleated, we ought to thank God for what he hath done ; if we are *poor*, tho we've not all Supplies, yet let us praise the Lord for those Supplies we have ; if we want *Deliverance*, let us praise the Lord for what Deliverance the Nation hath ; tho it is not totally deliver'd, tho God hath not totally destroy'd the Enemies Power, yet ought we to praise the Lord for this beginning of Revenges upon the Enemy, in breaking their Force, in burning their Ships ; Let's praise the Lord for a *little*, and that's the way to obtain more Mercy. Thus good *Ezra* took notice of the Lords Hand, in giving them a *little reviving* in the House of their Bondage, tho they were not fully deliver'd ; a *little Mercy*, a little sparing Grace, calls for Praise ; that it is not so bad with us as it *hath* been, or as it *might* be, for this let us praise the Lord ; Let us give Thanks for his Mercies as we receive them ; for we've more than we deserve, tho we've never so little.

(4.) *As we should speak of Gods Works when he hath done them, so we should according to Gods present Works expect future Works from him :* We should have Faith that God will appear for us in time to come as he hath done now ; we should make *past* Mercies a Precedent for expecting like *future* Mercies ; of the Success that God hath given we should say, according to *this Time* what hath God wrought ? and so make this a ground of humble expectation of receiving more of the Kind ! God hath vouchsafed special Mercies to us according to *this Time*, we see the beginning of Revenges upon the Enemy, this should make us pray and hope that God will go on with his Work, till all his wicked Enemies shall perish : If we've receiv'd strengthening Grace and communication of Mercy from God, according to *this Time*, we should hope that God would do more of this kind for us ; something God hath done, and he will yet go on to do more for us : It is condemned as a Fault, that *Nane* saith, *Where is God my Maker, that giveth me Songs in the Night ? that teacheth us more than the Beasts of the Earth, and maketh us wiser than the Fowls of Heaven :* The Beasts and the Fowls understand no more than for the *Time present*, but a Believer should know what 'tis to hope for the *Time to come*, and to gather expectations of *future* according to communication of *present* Grace ; to make *present* Mercy a Forerunner and a Precedent to encourage Faith that God will show *greater* Mercies according to what he now vouchsafes ; Hath God shown us Mercy then, according to *this Time* let us hope he will go on with it ? God hath now shown us *new* Things, *new* Mercies, such as we've not seen for a great while, and shall we not now expect more of the kind from him according to his Workings at *this Time* ? Shall

Jer. 51. 6.

Shall we not from *this Time* call God our Father, and the Guide of our Youth who hath done such great Things for us, and hath shown such great Favour to us : 'Tis a very bad Spirit that takes no notice of the present Favours of God so as to encourage expectations of more. *Flee out of the midst of Babylon* (saith the Prophet *Jeremiah*) *and deliver every Man his Soul ; be not cut off in her Iniquity ; for this is the time of the Lord's Vengeance, and he will render unto her a Recompence.* Since God hath put it into the Hearts of the Nations to carry the *Seat* of the War, into the *Seat* of the Beast, surely we may look on it as a Forerunner of Antichrist's Destruction, I set no time (as some Diviners have done, whose Tokens God hath frustrated and made them mad) but surely the time cannot be far off when the *fifth Vial* shall be poured out upon the *Seat of the Beast*, and the *tenth part of the City* will fall : The Armies the Lord hath led into those parts give *some* hopes of this : This humbling Stroak God hath given the *French Tyrant* is some Token that his Destruction hastens ; therefore let us make use of these present appearances of God on our behalf to encourage our Faith and Prayer that according unto his work for us at this time, the Lord will yet do more ! VVhen *Paul* had receiv'd Mercy from God it encourag'd him to expect more ; *God hath delivered us* (saith he) *from so great a Death, and doth deliver, in whom we trust that he will yet deliver us :* If he hath shown Mercy, if the Lord hath been pleased to spare us, if we have Faith, he will yet do more for us : Thus every particular Person should make this Conclusion for *himself*, and should have the same good hope for the *publick* that according to God's appearing *at this Time*, he may yet further appear in the Salvation of his People, by the defeating of their Enemies. Thus much shall serve for the *Explication* of these Words. I come now

Thirdly, To the *Application.*

This I shall take up only in *four Heads*, suitable to the *four Parts* of the Text.

1 Chron. 12.

First Use. Consider we the Time we live in ; few People know the Times, and therefore they know not what they ought to do, 'twas the Commendation of the Men of *Issachar* that *they had understanding of the Times to know what Israel ought to do :* Where there is a knowing of the Times there will be a knowing of our Duty, therefore let us enquire of our Watchmen what of the Night, *Watchman what of the Night ?* We ought to get so much knowledg of the Seasons we live in as that we may from thence be instructed in our present Duty : The Lord complains of the want of this Knowledg, *The Stork in the Heavens knoweth her appointed times, and the Turtle, and the Crane, and the Swallow observe the time of their coming, but my People know not the Judgment of the Lord.* We should search into the Scriptures and see what *Signs of the Times* are upon us, the Scripture hath made it our Duty to be skilful therein, otherwise we shall be more stupid than the Fowls of the Heavens, they know their Times, and we might easily know what

Isa. 22.

Jer. 8. 7.

Times

Times we are in if we consider'd what the Apostles have plainly told us, these are the *last Times* (say they) ; some have tho't the Apostles too forward in saying the last Times were so long ago, but their plain meaning is that we are under the *last Monarchy* ; God set up *four* Monarchies in the World, the *Assyrian*, the *Persian*, and the *Grecian*, these were all extinct in the Apostles Times, the *Roman*, or the last Humane Monarchy was then on Foot ; therefore (say the Apostles) we now live in the *last Time*, under the *last oppressing Monarchy* that ever shall be : This Monarchy hath been extended out to a vast length (this was set out by the *Legs, Feet, and Toes* of the Image) in these *last Times* then, we Live, and troublesome Times they are, yet this should comfort us, that even in these *last Times* the Kingdom of Christ shall be set up, not by Might, nor Power of Man, but by the Spirit of God ; His Kingdom shall be establish'd in the Days of the Kings of this Monarchy, as a Stone cut out of the Mountains without Humane Hands, that shall so strike the Image on the Feet and break it to pieces : That (as Dr. Owen says) "*The Earth shall disclose her Slain, and not the simplest Heretick, as they were counted, shall have his Blood unrevenged ; Neither shall any Atonement be made for their Blood, or Expiation be allow'd, whilst a Toe of the Image, or a Bone of the Beast is left unbroken*—— Then shall the Kingdom be given to the Saints of the most High God, and they shall possess it for ever and ever. Some People will not understand it, tho' tis a stable Scripture Truth (however abus'd by some) that Christ will have a glorious Kingdom upon Earth, and the Time for his setting it up is approaching ; Christ hath said, *Behold, I come quickly*. Let us then have some Consideration about the Times we Live in, and tho' they be bad yet we may *lift up our Heads, our Redemption draweth nigh*, the worse the Times are the nearer they are to an end, and end they will, in *Desolation* to the Enemies and *Salvation* to the People of God !

Second Use. Let us see to it, that we be of Jacob and of Israel, that is, of those that shall prevail with the Lord, tho' they be never so few and mean, they yet shall encrease as a Flock, and be in the midst of many People, as a Dew from the Lord, as Showers upon the Grass, that waiteth not for Man, nor tarrieth for the Sons of Man. Let us look to it, that we be of this Jacob and Israel : You've heard of the godly Policy of *Rahab* ; how when she knew what God had done for his people, she could not be at quiet, 'till she had made the Spies swear to save her, and that she should be taken in for one of their Number ; you've likewise heard of the Policy of the *Gibeonites*, when they were told what great things the Lord had done for Jacob and Israel, what pains did they take to be receiv'd into Favour with the people of God ? And very strange it is to read, what influence the Jews had upon the people of the Land in *Esthers* time ; the Jews had joy and gladness, a Feast and a good day, and many of the people of the Land became Jews, for the fear of the Jews fell upon them. Say they, these people will prevail over all,

Micah. 5.

Est. 8. 7.

- all, and therefore we had best be of them in time, otherwise we shall be destroy'd by them! *Agrippa* having notice that *Tiberius* was like to die, expresses his Joy for *Cajus* his Successor, which *Tiberius* (reviving and) hearing of, *Agrippa* was clapt into Prison, and loaded with heavy Irons; but in a few days, *Tiberius* dying, and *Cajus* succeeding him, he order'd *Agrippa* Chains of Gold, as heavy as his Chains of Iron, in requital of his forward Zeal for him: Now should we not much more labour to be of *Jacob* and of *Israel*, considering what great things God will do for them shortly? If you are of Christ's little Flock now, your Chains of Glory in his Kingdom, shall outweigh your present Chains of Reproach and Sufferings for his Name; Verily
- Zech. 8. 23.* there is a Reward for the Righteous: Therefore now take hold of the Skirts of him that is a Jew, and say, *we will go with you, for we've heard that God is with you*: Now by subscribing with your Hand to the Covenant of God in his Church, call your self by the Name of *Jacob*, and Sirname your self by the Name of *Israel*: Gods people are now low and mean, slighted by most; but *the time will come* when they shall be highly exalted, and they that will not share with them now in their Adversity, shall have no share in their future Glory; we read *the Lord added to his Church daily such as should be sav'd*; if you are of the number of them that shall be sav'd, you will be added to his Church; *Blessed are they that do his Commands they shall have a Right to enter into the Paradise of God*; a Right of Merit in Christ, and a Right of Meekness in themselves; when the Lord shall bring back the Capacity of *Jacob* and *Israel*; blessed are all they that shall have part with them!
- Third Use.* Consider we the Works of God, his Works of Mercy to his people, and his Works of Wrath against his Enemies; 'Tis a great Sin not to take notice of the Works of God, they ought to be sought out by *Jacob* and by *Israel*; the Works of God ought to be consider'd by us much more than they are; *Oh God* (saith the Psalmist) *we've heard with our Ears, and our Fathers have told us what Work thou didst do in their Days, in the times of Old.* We should consider the Works of God in days past to encourage our Faith in time to come; the works of God are great, and they will be sought out by all them that have Pleasure in them; Yet the brutish Man knows not, nor doth the Fool consider them, but whoso is wise, he will observe these things, and he shall understand the Loving Kindness of the Lord; if we more consider'd the Works of God, we should find more Peace and Comfort in our Souls: Therefore, say with the Psalmist, the Works of the Lord are great, his Work is Honourable and Glorious, and his Righteousness endureth for ever: he hath made his wonderful Works to be remembered: They that have pleasure in God will thus seek out his Works; they will praise him, they will magnify him, they will speak well of his Name. What these Work are he shews, *He hath given Meat unto them that fear him, he will be ever mindful of his Covenant; he hath shewed his People the power of his Works, that he may give them the Heritage of the*
- Isa. 44. 5.*
- Acts 2. ult.*
- Rev. 22.*
- Psal 44. 1.*
- Psal. 94.*
- Psal. 111. 3, &c.*
- x. 5, 6. &c.*

the Heathen: the Works of his hands are Verity and Judgment; all his Commandments are sure, they stand fast for ever and ever, they are done in Truth and Uprightness; he sent Redemption unto his People; he hath commanded his Covenant for ever, holy and reverend is his Name. What an Enumeration doth this Blessed Man make of the Works of God? and how much do we slight them? A due consideration of the works of Gods Grace and Mercy to his People, and Wrath and Indignation against his *Enemies*, would tend wonderfully to the support of our Souls!

Fourth Use. Let us speak of the Works that God hath wrought for Jacob and for Israel, if we have them on our Hearts, speak we of them with our Tongues; Two things only shall I explain here.

(1.) What *Works* of God we should speak of?

(2.) In what *manner* we must speak of them?

(1.) What are the *Works* of God that we must speak of? I answer,

1. Gods Works for the *Nation* in general.

2. God works for *us* in particular.

1. *The Works of God relating to the Nation we ought to take notice of:* God has not in our Age appear'd for any Nation more than for this; it seems to be his Favourite, his Darling Nation; how hath he sav'd it from abundance of Judgments, and sore Destructions? God hath carried the War out of the Nation, we see it not, we only hear the sound thereof. More distinctly of Gods Works of Mercy to this Nation I will speak in four Particulars.

I. Is it not a Mercy that a Native of *England* sits on the *English* Throne? Such a Mercy this Nation hath not enjoy'd so fully of some time! The present *QUEEN* is an *English* Woman, and (as She well said) hath an *English* Heart. God commands his People to have Rulers of their own Nation; *Thou shalt in any wise set him King over thee, whom the Lord thy God shall choose: (and who is that?) one from among thy Brethren shalt thou set King over thee; thou mayst not set a Stranger over thee which is not thy Brother.* This is Gods Law to have a Ruler, Flesh of our Flesh, and Bone of our Bone, one of our own Countrey: They that are of another Nation have often more Affection to their own People than to those they govern: but a Ruler of the *English* Nation by Birth, by Inclination, by Descent, and Disposition altogether *English*, is a Mercy to this Land. Let me read you a Scripture or two that have been sadly verify'd of this Nation, *Ephraim hath mixed himself among the People; Strangers have devour'd his strength, and he knoweth it not; yea gray Hairs are here and there upon him, yet he knoweth it not:* In truth, the Devil and Strangers have bro't such a covering into this Nation, that People (in a Literal Sence) have gray Hairs upon them, and know it not: Satan (I say) by Strangers bro't this Evil upon us, and very much of the Evil of *Taxings* too, as *Daniel* saith, and some have seen, *Then shall stand up in his Estate a Raisher of Taxes in the Glory of the Kingdom; but within few days he shall be destroy'd, neither in Anger, nor in Battle* —

II. *It's matter of Thankfulness that the QUEEN and PARLIAMENT are zealous for their Religion:* This Mercy the Nation hath not always

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enjoy'd.

enjoy'd. Indeed the Late K. *James* was so zealous that he lost all for his Religion, and at last he died an Exile : This is such an extraordinary Instance of Zeal as few *Monarchs* give, yea few, very few *Professors* and *Preachers* dare discover any thing like it ; the shameful temporizing and compliance among them, to *save* their little Estates, or get low groveling Honour, is no ways answerable to this Example : Such Zeal for a *false way* should prompt us to do, suffer, and loose any thing for the *Truth*. It's a National Mercy that the *Queen* plainly professes her Religion : This discovers abundance more of Sincerity, than the concealing, quibbling, and doubling so much of *late* us'd can pretend to. The *Parliament* hath appear'd zealous in making a righteous Vote against *Occasional Conformity*, or, that tricking practice so prevailing in Professors of going to Worship sometimes in *one* way and sometimes in *another* : 'Tis God's Mercy to a People to have Rulers, who (giving us a conscientious Liberty) would have us to be of some *one* Religion, and not to trick it with God, as those do, who dare take the *Sacrament* in the *National Church* to qualify them for an Office, when yet they shun it there at other Seasons ; But says the *Dissenter*, *The Church is to blame for imposing the Sacrament !* Then let them bear their Blame, but Friend, that will not excuse thy Sin in taking it ; thou oughtst not to do Evil that Good may come of it ; if *imposing* the Sacrament be a Sin, *taking* it in such cases must needs be an Abomination : We must rather suffer any Evil than Sin. Now thanks be unto God we see the Day when *such Evils* are taken notice of ; God takes it better to be hot for a *bad* Religion, than to be lukewarm in *all* Religion as most are : Some indeed fear that *Persecution* will come upon them, there are *two* Things make many afraid of Persecution,

1st. *A bad Conscience*, their Consciences tells them they deserve it, for they would bring it upon others if they were in Power ; this I know, there is not a more persecuting vile Race of Men, than the Body of carnal Professors ; I speak not of the *few* godly and sincere, whom I love and honour from my Heart ; but that Malignant Spirit the generality of them discover by lying, slandering, blasting the Reputation, and seeking the Ruin of such as unmask them, or lay open their Wickedness, the Virulency with which they persecute such to their Power, assures us what they would do, if (as *one* of them said) they had but a little more of the Power of the Magistrate in their Hand ; then we might expect the *Sticks* and *Stones* some of 'em have long threaten'd us with ; but *Curst Cows have short Horns !*

2. Have they not a *bad Cause* that are so fearful of a Persecution ? If a Man hath a good Cause, he need fear no Persecution : When the Apostle *Paul* was told that Bonds and Afflictions abode him, saith he, *none of these things move me*, (I've a good Cause, and therefore) *I count not my Life dear, so I may finish my Course for the Truth*. Therefore, pray Friends be not disturb'd with any Murmurings of this kind ; for its hardly probable, that a Government which hath seen the great Mischief of Persecution in *this Nation*, in *France*, &c. will attempt to persecute *such*, as merely for *Conscience* sake, not *Interest*, cannot comply with the national Forms ;

*Daſ Deus im-
mitti cornua
curta bovi.*

Acts. 20.

Forms ; Indeed such as can *sometimes* conform, when Interest serves, and at *other times* oppose the *national* Way ; these may make the higher Powers to suspect, that all *dissenting* is more from Humour than Conscience ; and thus these tricking Professors, by provoking the *National* Church to Anger, might involve us all in Sufferings : But surely the *Rulers* of the Nation will not judge of *all* by *some*, nor by *most* ; for there are certainly in this Nation, a few conscientious People who *dissent* from the *National* Worship *solely* for Conscience sake, and who therefore *never* dare touch, taste, handle, or come near it, for no Motive or Considerations whatsoever ; to such we hope, the *Queen* and *Parliament* will be favourable, since they are acted *intirely* by *Conscience*, not *Interest*, and are faithful to *their* Principles ; for halting between *two* is a most hateful thing to God Almighty. *Two* Texts only will I name, to show this ; one out of the *Old* Testament, and the other from the *New*.

The *first* is, what *Elijah* said to *Israel* ; *How long will you halt between* 1 King. 18. 21 *two Opinions* (saith he) be either express *Idolaters*, or express *Israelites*, either be of an Opinion for God, or for *Baal* ; If the Lord be God, follow him, if *Baal* be God, follow him ; don't be of *two Opinions*, but cleave either to *one* or the *other* ; they can't be both right ; if you be the Servants of God, don't be the Servants of *Baal* ; if you will be *Baal's* Worshipers, pretend not to be the Servants of God, be of *one* side or *other* ; observe, he doth not say, how long halt ye between *two Religions*, but between *two Opinions* ; some say they can hold with the *Prelacy* and *Dissenting* too ; its all but one *Religion*, they have all but one God ; Ay, but they have *two Opinions* in worshipping of God, and we are no more allow'd *two opposite Opinions*, then *two Religions* if this Text be true ! If *Dissenting* be the way of Truth, what have you to do with the *Prelacy* ? If *Prelacy* be the way of God, why do you *dissent* from it ? Many pittyful Cob-web Shams are trump't up by Daubers, to justify *Occasional Conformity*, but they all signify nothing, the Besom of *Scripture* and *sound Sense* sweeps them all away ; What's good at *one* time, can *never* be bad, and what's bad at *one* time, can *never* be good ; if it be a good thing to go to the *National* Church, pray do so, but then *never* go from it ; say not, you can hear better Men in another place : It is not the *Minister* only, but the *Church*, you are to joyn to : If the Church be *good*, you ought not to go from it, if *bad*, you ought *never* to go to it ; And in truth, there is as great Defection in *Discipline* and *Doctrine* in many *separate* Congregations, as can be objected to the *National* Church ! Now here one would wonder at many who are only for *Fundamentals* (as they call them) in Religion, that will boldly own the *National* Church, sound in *Fundamentals*, and yet separate from it, joyning only with it, when Interest leads them to it ; an odd thing 'tis to see, how some *Dissenters* catch themselves in a Snare, when they are ask'd, why don't you go to Church ? alas ! say they, there are *few* or no *good* Ministers there, 'tis a bad place ; well, ask them another time, why went you to Church (as they will do sometimes for lucre, or to be qualify'd for a place) Oh, say they, there are *some good* Men there, God forbid

else : Well then, why don't you keep there, since you've found some good Ministers there ?—No—they'll come no more there till next need ; Oh amazing Wickedness ! For Shame let this halting between *two Opinions* be abandon'd ; learn to be zealous for your Religion of the *Queen*, she comes this day to *Pauls* ; she is zealous for her *own* way, and for *one* way only ; and zealous for *one* way only, ought all Christians to be ;

Jer. 32. 39. I will give them (saith God) *one heart, and one way* ; there can be but *one* way we can serve God acceptably in, and for *that* we should be zealous.

Rev. 3. 15, 16 Farther see we what God saith about this in the *New Testament* ; I know thy Works (saith Christ to the Church of *Laodicea*) thou art neither cold nor hot ; so then, because thou art luke warm, and neither cold nor hot, I will spue thee out of my Mouth : Christ counts a *Luke-warm* Professor more odious than one that's *Stark-cold* ; If we would take God Almighty's Judgment, this is it ; a moderate Man, or a *Trimmer* in Religion, is more hateful to him, than one Profane or *High-flown* ; Indeed a Temporer, " a *Trimmer, one Luke-warm, a Newer, is hated of all sides*. God

So said a zealous Old Presbyterian. " hates them because they halt, and are not fully for him ; the Devil hates them because they are not fully for him ; good Men hate them because of their Badness, and evil Men hate them because they pretend to Goodness ; " thus are they justly hated of all sides, who are truly of no side. Nothing is more nauseous, loathsome, odious, and abominable to God, and Man too, than a *Luke-warm* Professor ; better is it to pretend to no Religion, than to be trimming in any Religion ; Oh saith the moderate Church-man, I like not this heat for Ceremonies ; Why prithee Friend, if Ceremonies are of God, why are you not zealous for them ? If they are not of God, why have you any thing to do with them ? Oh saith a *Trimming Dissenter*, I love not this heat for our side neither ; but Man, if thy Dissenting be of God, thou canst not be too hot for it ; if it be of the Devil, thou canst not forsake it too soon, and one or the other it must be, for there's no more a common of two in Religion here, than a *Purgatory hereafter*. 'Tis a Mercy therefore that the *Parliament* hath tho't of Remediying this Evil of *Occasional Communion* ; for which, how fair soever its Advocates speak, believe them not, for seven deadly Sins are lodg'd therein ; you'll find *Hypocrisy, Perjury, Schism, Atheism, Contention, Confusion, and Profaneness* ; all these Abominations are hid within the Bowels of this *Trojan Horse*, call'd *Occasional Communion* ; the desperate Evil of which, I could by sundry Arguments demonstrate, but time forbids my inlarging : Let the Issue of the *Parliaments Vore*, be what it will, 'tis a Mercy such a Spirit is stirring in them, as to effort the Ruin of *Occasional Communion* !

III. Let us be thankful for the Success the Nation hath had by Land and Sea, under this Government ; Indeed God hath given us greater Success of late, than we could have hop'd for ; we've seen the good of employing our own Country-men ; What Success hath the Army had in *Flanders*, and the Fleet at *Vigo* ? We've seen a great part of the Strength of *Haughty France* trod down, and a Nail drove in his Temples by an English

MARLBOROUGH,
ORMOND,
&c.

English Jael: And now in *this* Reign, the *English* may be even in *Reprizals* with the *French*, for the vast Losses sustain'd by them in the *last* Reign; What Matter of Thankfulness is this? What tho we are not quite saved, blessed be God for the Salvation we have: Let us rejoice in God for his Mercy to this Nation, that we've seen so much of the ancient *English* Glory (so lately eclips'd by *Forreigners*) now *retriev'd*, and shining forth again under the Conduct of an *English* *Woman*; and truly this is the more considerable, for that all Success was limited by many to a *Man*, whose being laid in the Dust, has been so far from hindering our Prosperity, that it hath much more flourish'd *since*, than *before*: Let this teach us to trust in the Lord alone, and not to put our Confidence Psal. 146. 3. in *Man*, nor in the *Son of Man*, whose Breath is in his Nostrils, for Isa. 2. ult.. wherein is he to be accounted of?

IV. Another thing we ought to be thankful for, is *the keeping of this Day*; it's a Mercy, that as soon as God sent these great Victories, a Day of Thanksgiving is proclaim'd by publick Authority; And blessed be God for the *Call* and the *Liberty* we have to keep this Day, we ought to thank God for it, as good *Ezra* did on a like occasion; *Blessed be the Lord God* Ezr. 7. 27. *of our Fathers, who hath put such a thing as this into the Queens Heart*; nor should the *Gratitude* of the Government, to such as have done publick Service, be bury'd in silence: We have seen the time, when so *small Acknowledgments* have been made to *worthy Instruments*, that they have almost needed Crumbs from the Tables of others, prefer'd for who knows what? In truth, *Virgil's Sic vos non vobis* might lately have been pasted on the Doors of many who brought on a Harvest; *others* (not *themselves*) reap'd. Thanks be to God, we see it in any measure otherwise.— Thus have I spoken (with in compass) of those things we ought to praise God for, with respect to the *Publick*; for which I would have you all thankful, specially you that are under my Charge; I do *exhort* to do all things without murmuring, render to *Cesar* the things that are *Cesars*, speak not Evil of Dignities, but study to be quiet, mind your own Business, keep your own Vineyards, exercise not your selves in things too high for you, learn to know your Duty, and to be faithful and peaceable in *Israel*!

2. As to *our selves* particularly, we've reason to thank God for his Mercies to us *both joyntly* as a Body, and *singly* each one of us.

Let us bless God *joyntly as a Body*, for that he hath carried this Church thro' such a Number of Difficulties; tho *Diviners* have prophesied against us, tho *Renegado Apostates* have rag'd against us, crying against *Jacob* (as profane *Esau* of old) rase him, rase him to the Ground, tho they've carried Tales to shed our very Blood, and our Name they would have blotted from under Heaven, yet blessed be God, we continue a *People* unto this Day, and through his Grace a flourishing People; God hath not given us over unto the Will of our Enemies, therefore ought we to give thanks unto his Name; What are become of the *Balaam* Divinations, of the Sorcering Prophecies of the *Monsters* of the Age against us? (*Monsters* I may justly call them, for their monstrous

Pfal. 124.

Pfal. 147.

Mal. 1. 5.

strove and *unnatural* Appearances;) what is become of the Rage of our *Apostates*, of the Malice of our Enemies, who would have hir'd *Balaams* to destroy us? According to this time it shall be said of this *Jacob*, and of this *Israel*, what hath God wrought? I dare boldly say, for the term of years, God hath not appear'd more for any Body of *Men*, in the Memory of Man; I believe, and therefore have I spoken; *Surely if the Lord had not been on our side; may this Jacob and this Israel now say, the Enemy had swallowed us up quick, we had been destroy'd by their Force or Fraud;* we've great reason to boast of the Preservations the Lord hath vouchsafed us; our happy *Unity*, our earnest Desires after *Purity*, our mutual *Love*, our stedfast *Abode* even to this Day, do show that the Lord hath done great things for us, he hath not done so by every Congregation; he hath shown his Word unto *Jacob*, his Statutes and his Judgments unto *Israel*, he hath not dealt so by other People; as for his *Judgments*, they've not known them, praise ye the Lord! Brethren, let us praise the Lord for his *Judgments* against *Apostates*; yea, let us praise him for the *Afflictions* and *Visitations* he hath sent to us, which have had a merciful Tendency to bring us nearer to himself. I would say unto this *Church* (this *Flock of Slaughter* which the Lord hath commanded me to feed) your Eyes shall see, and ye shall say, the Lord will be magnify'd from the Border of *Israel*, when the Lord hath pull'd down *Edom* (*Apostates*) the Borders of Wickedness, and shown them to be the People against whom he hath Indignation for ever, then shall the Lord be magnified from the Border of our *Israel*.

Many Mercies there are in our more *private* and *personal* Relations for which we should call upon our Soul, and all that is within us to praise the Lord; we should praise him for *converting* Grace, for *covenanting* Grace, for *comforting* Grace, and for *confirming* Grace; cannot *this* and *that* poor Man say, *I cry'd unto the Lord, and he heard and deliver'd me from all my Fears.* These things should win our Hearts over to God, and cause us to speak of his Mercy all the Day long; *In his Temple every one should speak of his Glory:* There are none of us but have had some *Evils* remov'd from us, and some *Good* given to us; surely then we ought to bless the Lord, to set up our *Ebenezer* and say, hitherto the Lord hath helped us! *Jehovah-jireh* in the Mount of the Lord it hath been seen: *Here* the Lord hath given us his Grace and his Salvation. We should bless God for our *Relative* Mercies, for our *Personal* Mercies; What tho the Lord hath chasten'd us sore, yet he hath not given us over unto Death. Let us bless God for his Mercy to our *Ministry*, that it hath not been unto us as Waters that fail, that God hath given Success to it, that tho many vile Wretches have *apostatiz'd* and *oppos'd* it, yet hath it been blest to the Elect: Tho *Ammon* and *Amaleck*, *Gebal* and *Tyre*, tho *Philistia* and *Affyria* have join'd together to help the Children of *Lot* and of *Edom* (unclean and abominable *Apostates*) against us; yet the Lord hath done wonderfully for us, He hath made known unto us the Glories of the Kingdom of his Grace, of the Kingdom of a *Church-State*, and of that Kingdom of *Glory* which we now look for; therefore should we talk of
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the Glory of his Kingdom all the Day long : Whoso is wise he will observe these things, prudent and he shall understand the Mercies of the Lord to *Jacob* his Chosen, and *Israel* his Inheritance !

(2dly.) *How should we speak of these Works of God ?* I answer three ways.

I. We should speak them out *fully* and not mince them ; God hath given us *many* Mercies, and we praise but for a *few* of them ; God hath given us *great* Mercies, and we praise but a *little* for them ; whereas we should *abundantly* utter the Memory of Gods great Goodness, we should not cut the Mercies of God short, but should stretch them forth to their utmost ; we should speak heartily and thro'ly of them, utter them *abundantly* before the Lord, and labour to extend our Praise to the utmost !

II. We should speak of Gods works of Mercy *thankfully* ; 'tis a taking Gods Name in vain, 'tis a sign that we don't like his Works when we don't praise him with a thankful Spirit : We should thankfully praise the Lord for all his Mercies towards us : How thankfully doth the *Psalmist* speak, *Not unto us O Lord, not unto us, but unto thy Name give Glory, for thy Mercy and for thy Truths sake* : What a Spirit of Gratitude and Thankfulness is here discover'd ? Thus the *Apostle* calls on us to make our Requests known unto the Lord with *Thankfulness* as well as Supplication ; *Phil. 4. 6.* the Lord loves such as are chearful and thankful : Let us labour to be thankfully speaking of his Works !

III. Let us speak of the Mercies of God *powerfully* ; Let us not only talk Gods Praises in *Words*, but let us shew them forth in our *Lives* ; *Balaam* said more good Words than most Preachers, yet not having the root of the matter in him he did not show forth Gods praise in his Life : Beware of a murmuring complaining Spirit ; Let us be thankful for the Mercies we have, and live quietly and holily in the expectation of more ; Labour we to show forth Gods praise by a Holy Life ; *Whoso offereth praise glorifieth Me, saith the Lord, and to him that ordereth his Conversation aright will I show the Salvation of God.* Let us order our Conversation according to the *Word* of God, that's the way to show forth the Lords praise. Thus shall we baffle and defeat the Machinations of Diviners ; according to this time let it be said what hath the Lord wrought in *publick*, in *private* ? Let us with a thankful Heart so remember the former Loving Kindnesses of the Lord, as to expect more, and cry out, *Awake, awake, O Arm of the Lord, put on thy Strength, as thou didst in the Days of old, and revive thy work in the midst of our years.* Let us believe we may have Mercies in time to come, because God hath shown us Mercy in time past : Are we poor and needy, desolate and afflicted, according unto *this time*, it may *in time to come* be said, what hath the Lord wrought ! Let us encourage our selves to hope for *further*, from our former Mercies ; the Lord sends *some* Mercies to strengthen Faith in him for more ; thou *hast been* (saith the *Psalmist*) a Shelter and a Refuge to the Needy ; *David* had known this by Experience, therefore he encourag'd himself in the Lord, and so should we be encourag'd to fly to the Lord in *future*, because he has sav'd us from former Storms : As it hath been, so it may be with us, therefore let us wait upon the Lord, he is a God of Judgment,

Psal. 27. 6.

Judgment, blessed are all they that wait for him ; *and now* (saith the Psalmist) *shall mine Head be lifted up above all my Enemies round about me, therefore will I offer in his Tabernacle Sacrifices of Joy, I will sing, yea, I will sing Praises unto the Lord ;* the Lord hath done great things for me, he hath given great Salvation to me, and now I am encourag'd to believe that he will go on to help me till he hath lifted up my Head above *all* mine Enemies : For his Mercy to *our selves*, for his Mercy to the Church should we praise, for *great is the Lord, and greatly to be praised, as we have heard, so have we seen in the City of the Lord of Hosts ; God will establish it for ever, Selah.* As the Lord hath begun, he may go on and perfect that which concerns us. The Church of God hath many Enemies, *Lo*

Psal. 83.

(saith the Psalmist) *thine Enemies make a Tumult, and they that hate thee have lift up the Head ; they've taken crafty Counsel against thy People, and consulted against thy hidden Ones : (as 'twas then, so 'tis now, secretly do the Enemies of God consult against his Saints,) Saying, Come and let us cut them off from being a Nation, that the Name of Israel may no more be in remembrance, they have consulted together with one Consent, they are confederate against thee, but the Lord will confound them, their Combinations and Consultations shall come to nought ; the Lord will do unto them as he did unto the Midianites, as to Sisera, as to Jabin, at the Brook Kishon, which perisht at En-dor, and became as Dung for the Earth : According unto this time it shall be said, what hath God wrought for Jacob and Israel against their Enemies ? That Men may know, that He whose Name alone is JEHOVAH, is the most high over all the Earth ; We should be encourag'd to make our Prayer to God, who hath done thus formerly by*

Psal. 115. 18.

his Enemies, and who can do so again : Therefore say we, *We will bless the Lord from this time forth, and for evermore, praise the Lord ! We've a remarkable Word of Encouragement from the Lord ; with which I*

Isa. 41. 14.

would conclude, *Fear not thou worm Jacob, and ye few Men of Israel (as in the Margent) I will help thee (saith the Lord) thy Redeemer the Holy One of Israel.*

And now according to this time, let it be said of Jacob and of Israel, what hath God wrought ? And at this time, let us stand up, and praise the Lord in Singing Psalm CXXI.

F I N I S.